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Chicago Correspondence.

Chicago, June 19, 1868.

Dear Commonwealth: One sees a great deal in the religious papers, hereabouts, concerning the compact, decided little resolution of the Reformed Presbyterian Synod, at Pittsburgh, suspending G. H. Stuart for singing other than the shapeless disintegrations known as Rouse's Version of the Psalms. The sixteen ministers and twelve elders have each received their *pro rata* of abuse for voting this very Christian resolution: "Resolved, That G. H. Stuart be and he is hereby suspended from his office and from membership in this church until he acknowledge his error in the premises and submit to the laws and authority of this church, and that his seat in Synod, in consequence, be declared vacant."

However these sticklers for antique psalmody may have violated the nice principles of equity and liberality, to say nothing of Christ-like love and charity, it is apparent that hundreds who are denouncing this Reformed Synod as "bringing the name of the Christian Church and of ecclesiastical discipline into contempt" by its action, are strangely forgetful of similar little incongruities in their own lives.

Not many months since a revival was in progress in a town in Illinois, not very far from this city. The church which was the scene of the work of grace, was one which prided itself upon "loyalty" and "liberality" and other "isms." Several democrats exhibited a change of heart and expressed a desire for newness of life. The thing appeared so entirely impossible to the officers of the church, that they wrote for advice to the editor of a Chicago religious newspaper somewhat after this manner: "Please tell us what we had better do. A good many democrats have shown signs of regeneration and wish to unite with us. But it is known among us that they have been in the habit and are still in the habit of reading the *La Crosse Democrat* and the *New York Day Book*. How must we treat them?"

The editor counselled them to exhibit a spirit of Christian love, but he did think it was rather against the propriety of their convictions, if they read the *La Crosse Democrat* or persisted in glancing over the *Day Book*. What was done with these unfortunate Democrats I have not learned, but they were probably instructed in the political preferences of the Deity—which, according to this church and hundreds of others in this section of the country, are radical—precisely on a par with the G. H. Stuart affair.

Reformed Presbyterians say, "let us sing," and straightway they sing some of Rouse's choice stanzas:

"As cursing, he like clothes put on,
Into his bowels,
Like water, and into his bones
Like oil, down let it go.

At evening let them then return,
Making great noise and sound,
Like to a dog, and often walk
About the city round.

When they me saw, they from me fled,
Even so I am forgot;
As men are out of mind when dead;
I'm like a broken pot."

We would rather sing the inspirations of Watts, or Toplady, or Bonar. The Reformed say they are heathen. Loyalty says "Pray for Congress; pray against that wicked wretch, the President; burn all Democratic papers; read the organs of the republican party. Thus you may be saved." Over their churches they inscribe, "no Democrats admitted within these walls." Verily the oft repeated tale wherein glass houses and stones acquire conspicuity, is rehearsed! But to turn from subjects concerning which Moses himself might have warmed with indignation, I remember that we have, among the numerous strangers that through the city, the Rev. Mr. Kline, of Meridian, Miss. He has been in your city, and I believe his mission met with much success from Louisville churches. His coming to Chicago, was after a manner, an experiment. It was my pleasure to hear him preach, two weeks since. I remember very vividly the earnest sermon wherein the man was hidden in the revealed glory of the Christ of sinners, and the irresistible appeal in behalf of the far off struggling church, whose brief and heroic history moistened many an eye. Mr. Kline has met with some considerable success in raising funds for the important church which he represents. In addition to donations of money, he has succeeded in securing a bell for the church at Meridian. It is the impression of all who have heard Mr. Kline preach, that he is a chosen vessel of the Lord, and for a new, rapidly growing railroad town, he is just the right

man. Many a prayer follows his earnest efforts.

The Berea College people of Kentucky are in Chicago seeking funds for their Institution. A circular is being distributed with heavy endorsements of the scheme, by Dr. Monfort and others, who represent the Rev. John S. Fee, as a sort of martyr in the cause of colored equality. I have thought that our Chicago philanthropists would do much better if they would transport Berea College from the Blue-Grass region to Third or Fourth avenues, in this city, and exercise a beneficent interest in the spiritual and temporal welfare of the thousands of blacks who have settled here as permanent residents. But the hog's article gropes after the dissolving, far away mirage, and is deaf, dumb and sightless to contiguous need.

Micovits.

The Strategies of the Reunion Radicalism.

Our brethren of all the prudence, piety, and fraternal affection, whose delicate nerves could not endure the harsh tones of the Declaration and Testimony men, and who sought rather to tame the Radical tiger by pampering and petting him and letting him run loose in the ecclesiastical garden, seem still to be having a hard time of it.

A correspondent of the *Presbyterian* ventures to complain of even the great New York reunion meeting, under the manipulations of such dignified metropolitans as Drs. Prime, Hall & Co. in the following terms—almost as plain spoken, if not "vituperative" as the *True Presbyterian* used to be thought in the earlier stages of the contest:

Messrs. Editors:—You have seen, ere this, glowing accounts of a reunion meeting, held on Sabbath evening, the 14th inst. in the church of the Rev. Dr. Hall, fifth Avenue, New York. I wish the opportunity, as a true friend of union, to state to the Old-school Presbyterian public, through your paper, what my objections are to the manner in which that meeting was engineered, from first to last, wholly in the interest of the Basis of the Joint Committee, and how entirely the real merits of so great and solemn a matter as that of the present Basis, on which Old and New-school are to unite, were kept back from the whole congregation. The notices calling the meeting were issued in the envelopes of the *New York Observer*, and the resolutions offered at the meeting, were offered by the Rev. S. I. Prime, D. D. The public call was a call inviting the "ministers and members" of the Old and New-school to meet together for a specific object. That object was not to make speeches upon the desirableness of re-union, but it was simply and purely to meet together for conference and prayer in relation to the proposed Basis of Reunion. This was explicitly stated in the call. A company of us went to the church at the time appointed. We were anxious to hear what the brethren might say as to the "basis," and, if opportunity presented, to state fairly before the public our objections to the present Basis, the true position of the minority in the Old-school General Assembly, and to ask the people whether they themselves preferred a Basis that would re-open every element of past discussion, or a Basis that would avoid such an unpleasant result. In other words, being favorable to the Philadelphia Basis, and opposed to the Joint Committee's Basis, we desired briefly to state our preference, and let the Presbyterian public see what was the true nature of the issue between the parties in the Old-school Assembly. But our hope was vain! Our expectation was disappointed! To our amazement and surprise, the order of the meeting was all arranged beforehand in the interest of the Basis of the Joint Committee. All the speakers were for it, except in the case of George H. Stuart, who made no reference to it, but spoke simply upon the duty of re-union. The idea of "conference" was no where. "Conference" was impossible. The meeting was no "conference" at all, and what added to the peculiarity of it was this:—The Basis, in reference to which a vote was taken at the close of the meeting, and under the influence of a speech from George H. Stuart in favour of the Philadelphia Basis, as all his remarks implied, was not even read to the meeting! Dr. Prime's resolution were read, but the Basis was not read! Neither were the objections to it stated properly. The Monfort "Addendum" was not read! The paper offered by Dr. Hall, of Rochester, and passed by the Old-school Assembly, was not read! The position of the minority in the Assembly was alluded to in a manner most unfair. It was represented as a contention for the "metaphysics" of theology; as an "illiberal" demand for uniform interpretation, and as next thing to a real opposition to "organic" union. Such was the presentation before the Christian public of New York—an unfair presentation—accompanied by prayers, and praise, and "happy bits" from the Rev. Dr. Hall, of New York, and a final vote on the question of

union! Not a syllable was uttered to let the audience know that the very Old-school speakers of the evening, to wit, Rev. Drs. Shedd and Prime, Rev. Mr. Sutphen, and ruling elder Carter, all themselves voted in General Assembly that the Committee's Basis was not their preference!

Not a word to let the people know that, with the exception of elder Carter, who had gone to Harrisburg, all the Old-school speakers of the evening voted for Dr. Hall's paper in the Assembly—a paper passed unanimously and which is in direct contradiction to the obnoxious doctrinal clause in the first article of the Joint Committee's Basis! Nothing of an open, frank, and fair exposition before the people of the real situation of things in the Church! Only a general appeal for the union, an approval of the Basis, and a reference to some good men who looked suspiciously on the movement, but who would all come right after a time! Such was the method of sending an apparent public recognition of the Committee's Basis by the people at large! Such was the meeting for "conference." One of the special features of this Sabbath evening arrangement, was the appeal of Dr. Prime that the Presbyteries should "see to it" that the "right men" were sent up to the General Assembly, and he held in New York next year. "The right men! What does this indicate?"

The minority are as conscientious in favor of re-union, on a true, righteous, consistent, and solid Basis, as any of the majority. It is not true to represent to the contrary. But they are not in favour of the Basis as it stands. Even the majority said they preferred another Basis, and telegraphed it to the New School Assembly. They went further. They made their own position ridiculous in the eyes of both Old and New School, by passing Dr. Hall's resolution after they had passed the Basis as it stands. Why, then, this mode of pressing through union upon a Basis which does not command the hearty confidence and preference, above all other Bases, of even its own advocates?

On those who "get up" such meetings as the one held in New York, rests the responsibility of swift coming years of contention and trouble. Counter-meetings must be called—not to re-union, but to that most unsatisfactory platform, the Basis as it stands. Honesty, and justice, and religion together demand that the truth shall be let out, and the people know the real merits of the case. As for ourselves, we are sure they will reject it, and vote for the Philadelphia Basis *en masse*, and with all their heart. If not, and the campaign begin, with the *New York Observer* as its ally, is carried on in the same way, another division is as certain as the rising of the sun.

Death of Rev. John R. Bain.

GALLATIN, TENN., June 22, 1868.

Messrs. Editors: Rev. John R. Bain died in this place last Friday night, and his family request that you publish the following sketch of his life, which may be made the basis of a biographical sketch by Presbytery.

He was born in Mecklenburg Co., N. C., June 12, 1792, graduated at Washington College March 25, 1818, licensed to preach Sept. 12, 1819, in the 28th year of his age. He died June 19, 1868, being 76 years of age having preached the gospel for 49 years.

He came to the Gallatin and Shiloh churches in 1822, preaching to both churches and teaching school. Here he married Nancy Donnell. Three daughters were the result of this marriage, the only remaining one being now a member of the Gallatin church. His wife dying, he afterwards married Sarah E. Crockett. A short biographical sketch written by himself now says: "Straitened circumstances now drove him to teaching school in the city of Nashville. This interfered with ministerial duties and crippled his usefulness." This is a sad commentary to be made on any church. During a long residence in and near the city of Nashville, laboring as opportunity offered, he endeavored himself to almost every church in the Presbytery. During the war his house was burned under the plea of military necessity. Through the sufferings consequent upon all the difficulties and privations of the war his health gave way, and he moved to Gallatin with his family as a refuge from calamity.

He moved amongst as a patriarch, counseling, advising, encouraging and teaching; he was a blessing to many even in his last declining years.

Early in the spring his health began to fail and his frame grew feeble. When he finally went to bed, the most distressing feature of his illness (softening of the brain) was that he could not talk. But he had said all to the writer of this and to his family that was necessary to give the highest assurance that his mind was tranquil, his faith firm. He said he was waiting for the Master to call him. After that he could answer questions only in monosyllables, and he professed to

have the presence of God with him all the time. His sufferings were not very severe, and when he died it was as the child going to sleep, so gently did his spirit pass away.

Let all the church pray for his bereaved family. His blessed spirit is with the Saviour.

As a preacher, he was clear, logical, and terse. As a writer, truthful, logical, clear. As a man, "an Israelite in whom there was no guile." The last few years of his life may be embodied in one sentence: "I know that my Redeemer liveth." There are few men who arrive at any clearer assurance of faith. "Let me die the death of the righteous, and let my last end be like his."

The religious papers of the Southern Presbyterian church please copy.

An Example which it would be well to imitate.

June 23, 1868.

Dear Sirs: Inclosed find three dollars, my subscription to the *Free Christian Commonwealth* for another year. As a general thing I read everything in the *Commonwealth*, and I must say for two or three weeks past I have not read it with a good conscience.

1. Because I have seen my name on a printed slip showing I am in arrears for one month. When I read my paper, however good the article, conscience annoys me with the thought—"You are reading that for which you have not paid anything."

2. That little slip of paper is a constant pain for the money, and I never allow a man to dun me for money if I can possibly avoid it.

3. I turn to the inside of the paper to keep the little slip from my sight, and lo!—I find every week a little editorial saying—"We are in need of funds;" and again conscience suggests "the meanness of enjoying one's self in reading a paper that cost the editor his time and money and for which not a cent has been paid, he virtually borrowing money and paying a per cent, on it to accommodate my extraneousness or meanness."

4. I have a family around me and friends who visit me; they read the *Commonwealth*, and for course I wish them to read it, but if they do, they must see the little slip showing I am in debt, and conscience brings to mind the force of example to my family and community in withholding my just dues.

5. I cannot read your paper any longer without paying for it. I read my Bible and it says, "Owe no man anything." Conscience says again, "that means a newspaper publisher as well as any other man."

For these reasons you must do away with that slip on my paper; or I must do away with my conscience, or I must continue a species of dishonesty that as a Christian man I cannot indulge in, or I must send you my subscription; so here is so much to "the conscience fund."

Yours in hope of relief.

For the Free Christian Commonwealth.

Westminster College.

FITZROX, Mo., June 25, 1868.

The closing exercises of this institution for the present year were held in the College Chapel yesterday. The spacious hall was crowded to its utmost with an intelligent auditory that came annually from all parts of the State to witness the commencement exercises of the College that has been planted in their prayers, watered with their tears, cherished and sustained by their energies, and which of course they love so well.

Commencement day was ushered in by the usual annual addresses before the religious and literary societies of the institution, when the graduates delivered their orations, which were highly creditable to the young gentlemen; and then the diplomas were conferred by Prof. M. M. Fisher, D. D., of the College. The most distasteful part of the performance was that the learned doctor spoke in the Latin language, "an unknown tongue" to the great mass of his audience.

Dr. J. H. Brooks, of St. Louis, President of the Board of Trustees of the College, in behalf of that body, made a very interesting report of the financial condition of the institution, reviewing the many disheartening vicissitudes through which the College has passed, incident upon and during the late war, reiterating the confidence of the Board in the Faculty, expressing their most grateful thanks to the noble men who have stood by the institution and its perils, and recommended them and the College to the patronage of the people of Missouri and adjacent States.

Prof. Fisher, on account of impaired health, tendered to the Board his resignation, which was absolutely refused by the Board. As expressive of their high appreciation of the great sacrifices this gentleman has made, and is willing still to make, for the College, the Board passed a series of resolutions granting Prof. Fisher leave of absence from his duties for one year, with the continuation of his salary, and five hundred dollars additional to defray any expense he may incur in travelling for his health, with the request also that he act as agent for the College in soliciting funds to enlarge the endowment of the institution, and inducing students to come hither to be educated.

The resignation of Prof. Fisher, accompanied with these resolutions, testifying as they do to his great worth as a man and instructor in the College, was respectfully returned to him, with the earnest request that he remain with the College, and a hope that after the absence of a year his shattered health may then be so repaired that he will be able to resume active duties in the classroom.

The friends of this institution, now since peace has been restored to our borders, are once more aroused to the necessity of founding upon a permanent basis a first class College for the great West, and they have determined to put Westminster beyond the reach of disaster. They have already begun this work, and by the blessing and fostering care of the Great Head of the Church, they will succeed.

To the honorable Presbyterians of Kentucky I would say, that while the College at Danville is still in a state of doubt, while its energies and strength are gone, they can find in Fulton a most delightful society for their sons to mingle in, and in the College, in every feature, every advantage to make them men of strength and usefulness. Here they will find a community that is noted for its freedom from vice and its high standard of piety and intelligence, and any man will find it a blessing to himself and his family to send his son to this institution.

For the Free Christian Commonwealth.

Not Yet.

St. Augustine in fierce struggles, under conviction of sin, still clinging to the sins he felt he could not give up, prayed mightily for deliverance, but with a secret reserve—"not yet Lord, not just yet!"

Many and many a soul has cried like him and reserved like him a "not yet Lord" and these souls, so near to the Kingdom that the long and terrible agony had almost yielded to the sweet soothing of reconciliation, have been heard and the "not yet—not just yet!" has been stereotyped never—never!

Christ's willingness to save; Christ's power to save; the dread alternative of choice; the vision of the lost inheritance, the short sweet glimpses of the unfading beauty, and the prospect of a right to enter in the tenderness of the Redeemer, of the mortgaged inheritance and His pleading with us—all, all these things environ us in the day of the Lord's approach to us, and yet we cry "NOT YET."

Oh! why do we put Jesus off thus? What do we have while we bid Him wait? A maiden, once, leaning over the waters of a fountain was so enchanted with her image reflected there, that reaching over the gleaming wave to embrace it, she fell in and was drowned.

And we, enchanted with four sin which beckons us from the dancing waves, turn from the One who would lead us to pure realities, and reaching to fold the dear lust close to our hearts are lost in the treacherous waters forevermore.

This prayer with a "not yet" affixed is the prayer of thousands. We are anxious to be saved. We want to have part in this holy salvation through the blood of the Lamb. "We would like to 'read our title clear.' We look over the ground. We think we can give up this or that sin. That would not be much. With some trouble we can give up a certain worldly pleasure, this or that evil temper or habit.

But there are one or two darling sins—how can we give them up? Must they be renounced? Yes. Jesus says "no man can serve two masters." "Ye cannot serve God and Mammon." "He that taketh not his cross and followeth after me, is not worthy of me." "He that loveth father and mother more than me, is not worthy of me." "Take my yoke up

on you." "If any man will come after me, let him deny himself.

It is a complete renunciation of the world, the flesh and the devil. It is the question of life or death. And we fondling our lusts, our "dearest idols," say to this unparalleled, inconceivably wonderful mercy—"Not yet Lord—not just now. Oh Lamb of God, have mercy upon such sinners and cause these poor starving souls to cry, in stead of 'not yet.' Even so, Lord Jesus, come quickly!"

G. C. C.

Rev. Mr. Grasty on "Popular Revivals." Where Reform must begin.

The *Southwestern Presbyterian Review* for April, 1868, contains an admirable article from the pen of Rev. Mr. Grasty, Shelbyville, Ky., on "Popular Revivals," which is worthy the special attention of Christians in Kentucky. The following paragraphs are from the closing portion of the essay:

"With many earnest reflecting minds, religion has been brought into discredit by the imprudence and fanaticism of its professed friends. Refined and sensitive minds shrink back from those scenes of confusion which rival everything of that description, this side of pandemonium.

"The root of all this mischief is to be found in the neglect on the part of parents and guardians of the old fashioned plan of home instruction. The mind of the present generation was sadly turned to waste in its youth, and the soil made ready for the seeds of every vile and noxious plant. Hence the field is inviting to every traveling empiric. Let reform therefore begin in the family, let the hearts of parents be turned to their children, and let every pastor guard well his flock, taking care to feed the seed of himself, and a harvest of precious fruit shall appear in due time. Let it be understood thoroughly by preacher and people that no amount of excitement constitutes Christianity, but the existence of this last is evidenced by faithful labor, self denial, and holy living."

"Moreover, let it be borne in mind that the gospel has a distinct aim, and that its purpose is best accomplished when the instrument is least encumbered. Each word that it utters, every blow that it strikes, is intended to shake the soul's confidence in all sublimity, and the Scriptures are rich in assurances that Christ is the only foundation. We venture to affirm that no inspired apostle ever invited an anxious soul to any half-way place or authorized a sinner to go anywhere in the universe but to an almighty Saviour, and that immediately. Said the prodigal, 'I will arise and go to my Father, and will arise and worship.' The Philippian jailer exclaimed, 'Sirs, what must I do to be saved?' And the reply was explicit and immediate. Believe on the Lord Jesus Christ, and thou shalt be saved."

"It is vain to say that good has resulted from the use of empirical measures of any kind. This remains to be proved. A faithful induction of facts on this subject, as the writer humbly believes, would be startling and melancholy. Cases of conversion do occur, no doubt, in spite of extravagances and unwarranted means, for the Eternal is sovereign, and can make the very wrath of man to praise him; but if God's plan were carried out in a meek and submissive spirit, the divine agent would always demonstrate by the results the infinite superiority of the simple gospel over every measure of 'human devising.'"

"Besides, any encroachment in this direction is dangerous. For if one unauthorized measure can be introduced, so may another; and when we place our feet upon the first round of this descent, there is no obstruction down to the very bottom. If one man uses 'anxious seats' and the 'mourner's bench,' why may not another introduce both fiddle and banjo? And if A adds appendages to the preached word, why cannot B be permitted to bring in a few supplements to baptism or the Lord's Supper? It will therefore be seen at once that if a precedent of the nature described be admitted at any point, the flood-gate will be open for the introduction of every experiment that folly shall suggest."

"Oista principii" is a maxim of true wisdom. The confessional, image worship, extreme music, the real presence, together with other gigantic superstitions, are all the outgrowth of the first human invention grafted upon the divine commission. The first departure might have been apparently insignificant; but a wrong principle once admitted, and the pathway leads direct to Rome or infidelity, or anywhere else that folly and presumption choose to go. Century after century add its wood, hay, and stubble; until the solid foundations are covered up and disappear altogether. Nothing now but fire and flood—a convulsive reformation, with its Luther and Calvin—can move away the drift and bring to view clearly the elementary basis. We ought therefore to oppose error at its fountain head, and every effort from whatever pretext, to obscure the sure foundations, should be sternly rebuked and inexorably resisted. The only safety for the church in this or any other age is in cleaving to the old paths which are revealed in

the Scriptures. To the law and the testimony—thus far can we safely go and no farther.

"The hearts of parents must be turned to their children, and those precious hours, consumed hitherto in frivolity and self-indulgence must be devoted hereafter perseveringly to Christian nurture in the household. The present distress in Church and State had its origin in the nursery. For the sake of ease or covetousness, offspring are handed over to mercenary teachers or else turned out at large, or by some other process deprived of that entertainment and sound instruction in the home circle so indispensable to mental and moral health, and as a consequence children grow up untamed like the wild ass's colt. But duty repudiated is only sorrow put out to interest. The day of payment may be delayed, but will surely come by and by. A portion of these neglected children in health, character, body, and soul, perish speedily. Another part live longer and spread the virus of willfulness and bad example throughout society and government, in all their ramifications, whilst the parental heart, if not seared and impervious, is lacerated and broken at the last. Domestic feuds and terrible national conflict begin their race in the passions of men who were never made to 'bear the yoke in their youth.' From whence, says an apostle, 'come wars and fightings among you? Come they not hence, even of your lust that war in your members?' Neglect of faithful training in the family accounts for a large part of the sufferings which afflict us at the present moment. We are ruled tyrannically, in society and everywhere, by natures that are wayward now, because the period of discipline and government was permitted to pass by unimproved. For such deep-seated disease, it must be seen at a glance that no annual or semi-annual so-called 'revival' is a fit remedy. Time-serving and ease-loving parents may quiet conscience by dependence on the big meeting as a universal panacea. One single week or day is to rectify the guilt and accomplish the work of years! But it will be seen that God does not pay a premium for self-indulgence and neglect. If any are soundly converted, the Holy Spirit selects, usually, those who have been diligently educated in the family. Other professions at popular revivals, to a large degree, are spurious. If impending ills are to be averted, the church and society must work at the roots. Training a child in the way he should go, and when he is old he will not depart from it. So testifies Solomon, who also bears witness that 'the curse of the Lord is in the house of the wicked.'"

"The present aspect of affairs, social, political, and religious, affords food for deep and solemn thought to every earnest mind. The cheap and hasty system which now obtains in the household, the school room, not to speak of civil government, has borne its sad but legitimate results. This superficial cultivation yields a harvest scantier and more sear than every year. We must return speedily to subsoiling and fertilizing, or there will be a fearful famine in the land. No man can alter the divine decree: In the sweat of thy face thou shalt eat bread; and every effort to improve on God's plan only adds to our perplexity. The condition of mankind in this fallen world is probationary and disciplinary, and there are duties to discharge, burdens to bear, and great hard lessons to be learned. The mind of the country needs to be brought to serious reflection. Every family, and congregation, and individual, should be organized with a view to Christian instruction and labor, not during certain seasons of excitement, but the whole year round. Each sermon, speech, or book, in which religion, education, and human duty, are made cheap and hasty, should be sternly and steadfastly rejected. There is no time to lose. The elements are already wild. If another generation is taught as the present has been, a storm will gather which no man can rule. Transcendentalists may prate of the golden age and the good time coming; but to the Christian philosopher, the future country is dark exceedingly, and men betake themselves to the armory of God, and fully and powerfully those weapons which divine wisdom has prepared."

The English Presbyterian Church, at the late meeting of the Synod at Sunderland, elected the Rev. William Chalmers D.D., one of the pastors of the Church in London, to the theological chair, formerly occupied by the Rev. Thomas McCre, Dr. McCre's failure of eyesight has compelled him to give up the chair.

In the Free Church of Scotland, the Rev. Dr. Haldane has been re-elected Professor of Systematic Theology in the new College, Edinburgh. The Rev. James McGregor, of Paisley, was elected in his place, and the Rev. Dr. Blake, of Perth, was elected Professor of Apologetics and Pastoral Theology, in place of Dr. Bonnerman, deceased.

The Rev. William Chalmers, a most accomplished, as well as a devout clergyman of the Scottish Establishment, who has for some years been a prominent preacher and pastor in Glasgow, is announced as having been appointed by the crown to the chair of Theology in the University of Edinburgh, and formerly occupied by the late Rev. Dr. Robert Lee.

The General Assembly of the Presbyterian Church in Ireland at Belfast, after a lengthy discussion, has passed a Resolution, on the Motion of the Rev. Dr. Cooke, forbidding instrumental music in divine worship.

Free Christian Commonwealth

For the Free Christian Commonwealth.
Homily—No 10.

Job 25:4. "How then can man be justified with God?"

We have already shown what is meant by the righteousness of Christ; that it is perfect; that it does become a sinner's, by imputation; and that it is imputed unto all that believe, and becomes the meritorious ground of their justification with God. As further evidence of these great truths, we may refer you to all the Scriptures which speak of the blood of Christ; blood being a figurative expression for the suffering he endured when he met the claims of the law, against his people, and purchased for them all the blessings of the gospel.

Hence it is said, "Without the shedding of blood there is no remission of sin."—Also Rom. 3:29, "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God." To declare, I say, at this time his righteousness, that he might be just, and the justifier of him that believeth in Jesus.

Hence the anger of God against sin is propitiated by the righteousness of Christ, and sin forgiven; and not only so, God as a just judge, gives the law all it demands when he justifies him that believeth in Jesus.

See also such passages as these: Acts xx:28, "Feed the church of God, which he hath purchased with his blood." 1 John 1:7, "The blood of Jesus Christ, his Son, cleanseth us from all sin." Rev. 1:7, "I will wash us from our sins in his own blood."—"drink my blood."

In all such expressions the imputation of Christ's righteousness, as a ground of justification with God, is clearly implied. And the same may be said of such Scriptures as these: Tit. 2:14, "Who gave himself for us, that he might redeem us from all iniquity." Isa. 53:10, "Their righteousness is of me, saith the Lord."—"Math. 6:33, "Seek ye first the kingdom of God and his righteousness."—Rom. 5:19, "By the obedience of one shall many be made righteous." Having now seen what is meant by the righteousness of Christ, that it becomes a sinner's, and is the meritorious ground of his justification with God, this interesting question remains, how is this righteousness to be obtained?

We answer, that we obtain the righteousness of Christ by a living faith. The righteousness of Christ is the ground of our justification; and faith the instrument or means, by which it is obtained. This is obvious from the following Scriptures: Rom. 3:20 & 25, "Seeing it is one God which shall justify the circumcised (Jew) by faith, and the uncircumcised (Gentile) through faith."—"Therefore we conclude that a man is justified by faith, without the deeds of the law; that is, not by works."—Rom. 5:1, "Therefore being justified by faith we have peace with God." Gal. 3:8, 13 & 14, "And the Scripture foreseeing that God would justify the heathen through faith"—"the just shall live by faith"—"the law was our schoolmaster to bring us unto Christ, that we might be justified by faith."—See also Gal. 2:16, Romans 3:22 & 24, Phil. 3:9, Acts 13:39. We conclude then, that faith is the instrument or means, and the righteousness of Christ, the ground of our justification with God. Faith receives this righteousness, rests upon it as its only hope, and presents it to the law as payment in full of its entire claim.

The object of Christ's mission, and the retrospective and prospective bearing of his righteousness, show conclusively, that the hope of a believer cannot fail. He came from heaven not to do his own will, but the will of the Father who sent him, and the will of his Father was, that of all he had given him, he should lose none. On this will and mission is based the covenant of redemption, recorded in the 53rd chapter of Isaiah. In this wonderful covenant between God the Father and God the Son, the Son engages to "make his soul an offering for sin," for which, as an equivalent, the Father engages that "he (the Son) shall see of the travail of his soul, and shall be satisfied."

Owing to the character of the covenanting parties, it was absolutely certain that the conditions of this covenant would be performed; consequently multitudes were saved upon the ground of a stipulated redemption, long before the redeeming sacrifice was offered.

Hence, when we discover the firm foundation upon which the people of God rested for salvation, from the fall to the crucifixion of Christ, they differed from us in this respect: they looked forward with the eye of faith, through a dark future to God the Son, who as a Saviour, would in due time according to his covenant engagement, appear for the redemption of his people. We, on the contrary, look back, through a blaze of gospel light to the same Redeemer, and with the distinctness almost of vision, see him fulfilling his covenant engagement with God the Father. That his

soul was the sacrifice offered, is fully established by his bloody sweat, wrestling prayer, and his bitter cries and unutterable agony upon the cross. And that the sacrifice was accepted, is indisputably established by his triumph in death, resurrection from the dead and ascension to glory. The hope of a believer is based upon the covenant of an immutable God, and as stable as his eternal throne. When, therefore, a sinner is justified with God, all of his sin both retrospective and prospective, are included, the claim of the law for both past and future offences is satisfied, and he stands forth, clothed in the perfect righteousness of Jesus Christ, and in law is as righteous and safe as Christ himself. In answer then to the question, "How then can man be justified with God?" we say, believe on the Lord Jesus Christ, that his perfect righteousness may be imputed unto you, and become the ground of your justification with God.

But it may be asked, how am I to obtain this faith? We answer, that while the exercise of faith is a lighter matter of the law, the operations of the Holy Spirit which enable man to believe, is a gift of grace. Hence it is said, Eph. 2:8, "For by grace are ye saved, through faith; and that not of yourselves, it is the gift of God."

Man's first duty, but God must enable him to believe, and this enabling power or grace is of God, just as man must repent, or live, (for God does not repent or live for him) but God must give him repentance or life, 1st Cor. 3:5 "Who then is Paul, and who is Apollos? but ministers by whom ye believed, even as the Lord gave to every man."

The Corinthians believed; but they believed as the Lord gave to every man grace or power to believe; and even with the Apostles it was, "Lord I believe, help thou my unbelief."

And in Romans 12:3, Christians are enjoined "to think soberly, according as God hath dealt to every man the measure of faith." God is here represented as dealing, dealing faith, dealing it by measure, to every man that believes. God then gives, in measure, the righteousness of Christ, the instrument or means by which it is received, and that faith is the gift of God. It is obvious therefore, that if faith is of God we must go to God for it, and this we may do with confidence if we desire it now, for God has given to every man a consciousness of free agency; and has rolled, as far as man is concerned, the salvation of every man upon his own will. Hence God has promised six different times, under six different aspects, to answer prayer. "Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. For every one that asketh receiveth and he that knocketh, it shall be opened."—These promises to prayer are not confined to Christians, but extend to every man who has an honest heart and proper desire. For prayer is the offering up of the desires of the heart unto God, for things agreeable to his will, in the name of Christ. Faith is agreeable to the will of God, for he commands us to believe and his will harmonizes with his command. That you are not a Christian and are not under conviction, do not exclude you if you have the desire. Peter directed Simon, the son of Zebedee, to pray; and so may I direct you, Cornelius and Saul pray; and were heard before they were Christians; and so may it be with you. A sincere heart and proper desire for a present blessing are the only prerequisites. God rolls them, as far as prayer is concerned, the salvation of every man upon his own will. And with this glorious truth accord all of the gospel invitations. Take one example, "The spirit and the bride say come, and let him that heareth, say come, and let him that is athirst come, and whosoever will, let him take the water of life freely." Here God invites who ever wishes, wants, or desires now, all the glorious blessings of the gospel, to take the water of life freely; not only without price, but abundantly. The only prerequisite is a desire to have the blessing now. It is not whether you have a hard or a soft heart, much feeling, little feeling, or no feeling; but do you desire the blessing now? If not, why quarrel with God if you are not saved? If you desire it, Christ assures you six different times, that if you will seek it by prayer, you shall obtain it, and it is an old adage, "If a thing is not worth asking for it is not worth having." We have now answered the question, "How then can man be justified with God?" have led you to Christ, and leave you with his promises to prayer, and invitations, ringing in your ears. J. T.

The Infidel Answered

A few months since, a well known minister of the Presbyterian Church delivered a series of discourses against infidelity, in a town in Louisiana, on the Red River, some of the citizens of which were known to be skeptical. A few days afterward he took passage in a steamer ascending the Mississippi, and found on board several of the citizens of that town, among whom was a disciple of Tom Paine, noted as the ring-leader of a band of infidels. So soon as he discovered the minister, he commenced his horrid blasphemies; and when he perceived him reading at one of the tables, he proposed to his companions to go with him to the opposite side of the table and listen to some stories of the infidel, and of his vulgar stories and anecdotes, all of which were pointed against the Bible and its ministers. The preacher did not raise his eyes from the book

which he was reading, nor appear to be in the least disconcerted by the presence of the rabble. At length the infidel walked up to him, and rudely slapping him on the shoulder, said, "Old fellow, what do you think of these things?" He calmly pointed out of the door, and said, "Do you see that beautiful landscape spread out in such quiet loveliness before you?" "Yes," "It has a variety of flowers, plants, and shrubs, that are calculated to fill the beholder with delight." "Yes," "Well, if you were to send out a dove, he would pass over that scene and see in it all that was beautiful and lovely, and delight himself in gazing at and admiring it; but if you were to send out a buzzard over precisely the same scene, he would see in it nothing to fix his attention, unless he could find some rotten carcass that would be loathsome to all other animals. He would alight and gloat upon it with exquisite pleasure." "Do you mean to compare me to a buzzard, sir?" said the infidel, coloring very deeply. "I made no allusion to you, sir," said the minister very quietly. The infidel walked off in confusion, and went by the name of "The Buzzard" during the remainder of the passage.

For the Children.

The Unhappy Boy made Happy.

"I cannot tell how it is, mother, but I haven't spent a happy day." And why was it that Charles had not been happy? The day had been just such a day as a boy or girl loves to see. The sun had shone in the sky; the birds had sung very sweetly, and the flowers were in full bloom in the garden. Charles was in good health; he had a new home, and kind friends. What then could make him unhappy? "The reason is plain, Charles," said his mother. "The fault has been in yourself. You began the day in a wrong way. Instead of rising early, you lay in bed a long time. You were called two or three times, but you thought you would be a little longer. When at last you got up, you hurried over your prayers, and did not with your heart ask God to bless and keep you. Then when you came down from your room, breakfast was over, and you had to sit alone. This, you know, put you sulkily out of humor, and you had no mind to think of the blessings which should have made you happy and thankful. But what happened next?"

"When I was ready to go to school, I could not find my history, because Mary had taken it to look at the pictures." "Yes, Charles, and I am sorry to say you left home in a naughty temper. How did you get on at school?" "Why, mother I lost my place at the top of the class. George Jones spelt a word which I could not. And you should have seen how proud he was of it! Then as I was coming home, my cousin William knocked my hat off."

"Perhaps he only did it in play. Did he not pick it up again?" "Yes, and said that he did not mean any harm."

"Why, then, did you look so cross when you came home? You know I saw you sitting in the garden with quite a sullen look, you were pulling some flowers to pieces, and treating them unkindly. My dear Charles, you have let evil passions dwell in your heart, and if you do so, you cannot hope to be happy. Does not this show you that your heart is evil, and that you need the grace of the Holy Spirit to cleanse and renew it? Do you not feel that you have sinned, and should ask God to pardon you, for the sake of Jesus Christ our Lord?"

Charles' mother now kissed him. As he lay down that night to rest, he thought he would try to be on the morrow a better and happier boy. The next night, when Charles was in the garden looking at the setting sun, his mother gently said, "I think my Charles has been more happy to-day than he was yesterday."

"Yes, mother," he said, "I got up early, and it did not seem near so hard as when I lay and thought about it. I had time to pray, and came into the garden, and had a run round all the walks."

"The birds were singing so very sweetly; I never heard them sing better: the flowers were very nice to smell; and the air seemed so fresh and pleasant."

"The boy who lies in bed," said his mother, "is not the boy to find out these things. Then, I think, you had time to look over the school lessons of the day."

"Oh yes, and I was in good time to have my breakfast along with the rest, and my run in the garden made me enjoy it too. Then I was early at school, with my lessons all ready. When we were in class, George Jones was very near misreading a word. But I thought if he lost his place he would feel as bad as I did, and so I waited a moment, and he spelt it rightly. In coming home one of the boys tried to vex me, but I knew it would be wrong to be angry, so I took no notice of what he did. When he slipped in running, I went to him and helped him to get up."

"I was glad, Charles, when you came in and found your sister Mary with your library book, that you did not rudely snatch it from her, as I have sometimes seen you do."

"I am sure, mother, it was kind in my sister to give it to me when she saw I wanted it."

"Now, Charles, it is time for us to go into the parlour, for family prayer. I hope that God will give you his grace, and help you to overcome all bad passions. You will not forget that if you yield to evil, not fine weather, nor the singing of birds, nor kind friends, nor health, nor money, nor any other thing can make you happy. But if you have peace with God by believing in our Lord Jesus Christ, and trusting in and loving him, then you will be at peace with yourself and with all around you. Seek this peace in the

first place; praying to God to give you the Holy Spirit for Christ's sake; and then, though you may have troubles in life, you shall enjoy that happiness and comfort which nothing else can give."

The Bible Printers.

Did you ever think of the great mercy you now enjoy in having a cheap Bible in your own language? Before the art of printing was known it took much more than a man could earn in a whole year to buy a Bible. Now a poor man as well as a rich merchant may have one for tenpence, or a New Testament for fourpence.

There are many lands now in the same dark state as England was in former times. But missionaries have gone to them, and have worked hard to give the holy word to the people. You shall hear about some of these Bible printers, in one of the South Sea islands.

The servants of God got from England a printing press, and type, and paper, and soon set to work. When the natives found what was going on, they ran to the place. There they were in crowds every day, blocking up the door, sitting by the windows, or climbing on the backs of others, all eager to get a look at what was going on, and crying out, "O Britain, land of skill!"

The noise and interest were like as it is in England when a balloon is to go up for the first time, or a new railroad is to be opened. "When will the books be ready?" they cried. "We will give cocoa-nut oil for a book."

One evening, as the sun was setting in gold and purple clouds on the sea, there came a canoe with five men in it, from another island. They pulled down the boat which served for a sail, jumped on shore, and ran quickly to the Bible printers. "What is it you have come for?" they were asked.

"Luka, or Te Papa na Luka," Luke, or the Word of Luke, was the reply. They then held up large bamboo canes filled with cocoa-nut oil, which they had brought to pay for the books. They were told none were ready, but if they would come in the morning, they should have them.

Night came on, and the Bible printers went to rest. In the morning they looked out of the window, and there they saw the five men lying along the ground, their only bed being a few leaves. "Why did you not go and find a lodging somewhere? Why have you lain out of doors all this cold night?" they were asked. "Oh," they said, "we were afraid if we had gone away some one might have come before us in the morning, and all the books would have been gone."

The men then went into the house, and gave their oil for the Bibles. They asked for two copies more, one for a sister, and another for a brother. Each book was now nicely wrapped in a piece of white native cloth, and put in the bosom. They did not stop to take any food, but pushing their canoes from the shore out to the sea, they raised their matting sail, and steered away, rejoicing to their native island.

Now, what shall be said to those who can obtain the Bible without any trouble, and perhaps for nothing? Not a part of it only, as the Gospel of St. Luke—but the whole of the Old and New Testaments, nicely and strongly bound, and of a size which a boy may put in his pocket, or a girl in her little bag.

Some children do not value anything which costs a small sum, or which they have got with ease. But if the young in England had to travel many miles, or over deep seas, for a copy of the Bible, they would learn to value it more than they now do.

And when a Bible is obtained, what is done with it? It is very sad to see it thrown aside and unread; or hid in a corner of a room, all over dust, and its leaves torn and soiled. Young readers, where is your Bible? Is it kept neat and clean, or is it torn and laid aside? When did you last read it? Have you read a chapter to-day, or any day this week? How many verses have you learned during this last month? When did you pray that God would give you his holy Spirit, to teach you from his word? Do you seriously read in your Bible of the great love of Jesus Christ in dying on the cross to save sinners? Can you repeat what he said when he invited little children to come to him? Do you remember any text about the evil and misery of sin? or on the nature and duty of repentance? or on being born again? or on being saved through faith in the Son of God? or on the joys of heaven? or on the woes of hell? Take your slate, or a piece of paper, and write them down; look at them carefully, and then pray to God to bless them to your soul.

Oh! sad indeed will it be for many children born in a Christian land, watched over by pious parents, and taught by godly teachers, when they are called before the "great white throne," to answer for the way in which they have used the Bible. May you read it, and love it! May it be a lamp to your path, and direct you through this sinful world to the glory of heaven!

Let us be thankful that we may read the Bible every day:—"Tis God's own Word, which he has given To guide us in the way to heaven."

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